

GOD LOVES THE POOR

25C Sunday Ordinary Time

Read the Lectionary Ecologically

[Am 8; Ps 112; 1 Tm 2; Lk 16]

*You who trample on the needy ... suppress poor
Swindling and tampering with the scales
Say ...we can buy up the poor for money,
The Lord lifts up the poor
Prayers offered for everyone ... authorities
Christ Jesus who sacrificed himself
Named as herald and apostle ... telling the truth
Children of this world more astute
Dishonest in little things will be dishonest in
great
Cannot be a slave of both God and money*

Greeting

Today's Readings remind us that God protects the poor from the unscrupulous. Have we overcome the lure of money to share even in little things?

The ultimate destiny of the universe is in the fullness of God

Pope Francis Laudato Si' #83

Prayers of the Faithful

1. The Poor –God hears the twin cry of Earth and the cry of the Poor. That our nation enact laws to curb tax evasion and patenting abuses, creating satisfying jobs ... we pray
2. Equinox - God created balance in the seasons of Spring and Autumn. That our Church govern itself with balance and diversity in its communal ministry ... we pray
3. Astute – Jesus praised the unjust steward. That our parish lead church institutions to invest in sustainable food and energy ventures, astute as merchants of death ... we pray
4. Benefits – God gives equally to all. That our plans not focus only on benefits for those close to us or an elite, but create opportunities for all ... we pray
5. Money – Jesus said we cannot serve God and be slaves to money. That business deal honestly with employees and research preferences the poor. ... we pray

A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings.

Pope Francis Laudato Si' #91

Preface Prayer

Creator and Father, God of the poor, it is right to give you thanks through your Son, Jesus the Christ. You cry when we trample on the needy and look with disdain on the poor. You feel with those who suffer and lift them up. You listen when we pray for the courage to inspire those in authority to act justly and shun avarice. Through the suffering and compassion of Christ Jesus, you show a preferential love for the poor. We join with the choirs of heaven, all people of good will and Earth itself as we sing, Holy, Holy ...

Dismissal

In this celebration of the Eucharist we have experienced the loving embrace of God. With new light and strength, we seek the riches God names, even to the point of willing self-sacrifice.



Season of Creation

Catholics in all nations are caught up in an environmental crisis. *A Season of Creation* is a prayer-filled way to find God in this crisis. It re-defines the meaning of *love for the poor* since God's face is visible in the suffering poor of every species - people and inhabitants of oceans or sky. Creation prayer tells an expanded new cosmic story of a Creator God. Salvation history is about fourteen billion years of God's unfolding work. It marries ecological insights to the voice of Earth in the Scriptures.

Covenant

God wills that humanity enter a 'Struggle Covenant', immersed in cycles of death and new life. To journey and strive for the good is the state of all descendants of Adam and Eve (Gn 3:17-19). Jesus warns, be awake (Mk 13:28-33), as that world groans to be set free (Rm 8:5, 19-22). Fight the good fight (1Tim 6:12) trusting the providence of God (Ph 4:6) for the Cross of Jesus flowers as the Tree of Life (Gn 2:9; Rv 2:7).

Champions and Saints

Many Religious take St Francis of Assisi as their patron. He combined as one, *care for Earth and care for the Poor*. Franciscans like Sister Ilia Delio tease out links between human beings, God and the universe. In Australia Religious run environmental faith formation centres such as the Mercy Sisters Earth Link or Presentations Erin Earth.

Mysticism

St Francis willingly embraced sister poverty. This was radical. In giving away his possessions, embracing the leper, he inspired others to follow his gentle spiritual way. In our day, the 1987 Brundtland Report on *Our Common Future* pleads not to rob future generations of needed resources - like a treatise on a *modern spirituality of poverty* – love, justice and cooperation to grow an *ecologically sustainable development*. <http://www.un-documents.net/our-common-future.pdf>

we are agreed today that the Earth is essentially a shared inheritance, whose fruits are meant to benefit everyone

Pope Francis Laudato Si' #93



'ecological conversion', whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them

Pope Francis Laudato Si' #217

Ecological Insight

Inter-disciplinary studies link seemingly unrelated areas of knowledge –such as climate change, heat/water stress and health. Linking areas such as values and economics is more difficult. Likewise, the cross over between religion as a cultural worldview and exact sciences is difficult. But dialogue and respect for long term aims can advance human knowledge so that science and religion both benefit (*Laudato Si'* #199-201).

Local Culture

The whole church is fully present in the local church as *inculturaton* (Lumen Gentium #13). Rap music and Gregorian chant, street art and cathedrals, each in their own way and in different circles tell human stories of striving in hope.

